

CHRISTIAN SPIRITUALIST

"EVERY PLANT WHICH MY HEAVENLY FATHER HATH NOT PLANTED SHALL BE ROOTED UP."

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THE ORIGIN OF MIND.

THEOPHILUS E. GIBSON.

prevent Mind from reading Mind, as all Mind is originally the same and proceeds from the same source, the Divine, the Spirit-sun, and is a portion of the same light. As a multitude of lamps lighted from the same lamp are the same light, so is Human Mind the Divine Mind; and as each light is the same light, and can see its author-light and its brother-light, so is each mind the same mind, and can see its author-mind and its brother-mind. The purer and clearer is this mind, and the nearer like its author-mind, the clearer it can perceive its author-mind and its brother-mind. As the same objects are discernible by these lighted lamps as by the light of the original lamp, and as each lamp derives its light from the same source, and is a part of the same light, so are the same objects discernible by the light of each and every lamp; therefore the whole human mind can discern its author-mind, and the same Spiritual objects which are discernible by its author-mind, viz., each and every human mind. Each of these lights are a part of the original light, and yet not that light, so is the human mind a part of the Divine mind, and yet not the Divine mind. And as each of these lighted lamps do not take from, or make less, the light of the original lamp, so the human mind does not take from, or diminish the Divine mind. As all light can mingle with all light, and as each mind is a part of the whole, while in separate and distinct bodies, it is not confined within its own body, but can appreciate, influence and mingle with its brother-mind in all other bodies. When it becomes disembodied, this power of realization is increased to a Spirit or angelic degree. As all light mingles with all light, so all mind mingles with all mind, from God down to the lowest atom of created existence.

This constitutes the Philosophy of Spirit-sight or Spirit-vision, Spirit-commingling, Spirit-influence and Spirit-intercourse.

2. Mind is the effluvia of God's presence, the evaporation of God's existence; therefore mind is the continued existence of God. It pervades all space, fills all space, consequently there is no space. These infinitesimal particles of God's existence, these component parts of form are the principles of Spirit-influence that bodies feel when acted upon by Spirits. As man has a body and a Spirit, so has all nature a body and a Spirit. This Spirit is the intelligence of animals, the life of vegetables, the power that binds together minerals. This is the regulating power that binds together the whole Universe of God's Creation. This Spirit-power, this principle, mankind have named *Attraction*.

This Spirit-substance is of the same form as the material substance in which it dwells, consequently the Spirit-form of man is as the image of the body in which it dwells; the Spirit-form of animals is as the animals; the Spirit-form of vegetables is as the vegetable; the Spirit-form of fluids is as the fluids; the Spirit-form of liquids is as the liquids; and this Spirit-form when dissolved, when disorganized, when freed from its body, the material returns to its author or Spirit-God. This Spirit-substance in nature is perceptible to the Spirit-substance in man, in proportion to the extent and refinement of this Spirit-substance in man; hence arises the difference in mind appreciating God in his works. Gross material, perverted minds cannot perceive this Spirit-substance in nature; hence the material substance only is visible to their materialized senses. As man is the continued existence of God, so is the next lower animal the continued existence of man, and this regular gradation is continued down to the lowest form in creation, each containing this Spirit-substance, but decreasing in degree and intelligence in proportion as it proceeds farther and farther from its source—God.

3. The material of God, the body of God, is his works. His Spirit-substance or mind dwells in all his works—his material, his body, as the Spirit-substance in all his works dwells in the material or all his works, or as the Spirit-substance or mind of man dwells in the material substance or body of man. This body, this material, in all things was first formed, and formed by particles of God's existence falling off or separating from his nature; therefore it is said God created man in his own image. After this body was formed, the effluvia of God's presence, the evaporation of the essence of God, the thought of God concentrated in this body and formed a living soul; therefore, it is said, God breathed into his nostrils the breath of life, and man became a living soul. So in all nature; the material substance was first formed, then the breath of God is breathed into it.

The essence of God that is breathed into the (embryo germ or) material substance (of man) is essentially the same in nature and character when it proceeds from its author—God. The different germs in embryo, according to the different materials of which they are composed, and the different soil in which they are deposited, the complicated influences acting upon them, causing them to imbibe or draw in different degrees or quantities of this essence into this material substance, this germ accounts for the original differences apparent upon the maturity of this germ without ascribing partiality to God, as a just dispenser of his gift. A Trinity within a Trinity of influences act upon this germ previous to its bursting into this material world; therefore the differences in the Spirit-substance, the soul, and the material substance, the body, exists in this bud previous to opening, and as it blossoms and develops, it becomes more and more apparent. As this body and soul continue to develop, they are constantly acted upon by a variety of impressions and circumstances.

In an illustration of these natural differences as they are called, but which dependent, as has been shown, upon existing causes, look at the lamps again. God is the original lamp—the source. He formed the first lamps, or the first bodies perfect. He filled them with pure oil, with clean wicks, and then lighted them from his own lamp, himself. They could but burn like the original lamp—perfect; but they in process of time became corrupted. The oil became impure, the wicks filthy, and the lamps imperfect; hence there was a degeneracy. As other lamps were filled from these, they partook of these imperfections, this filth, this impurity; consequently their lights burned dim in proportion as they were more or less imperfect. Now there are other lamps to be filled from these lamps, but these new lamps, including the oil and wick, which constitute the body, are all imperfect, and owing to perversion some of them are larger, some smaller, some of the oil is more impure than that contained in others, so of the wicks, some are in a better condition than others. Again, as the lamps are of different sizes, some contain more oil than others; consequently when lighted from the same source, they will give different quantities of light; some will burn nearly bright and clear, while others will be more dim and obscure. All these various and multiplied causes operate upon these different lights, and govern the nature and quantity of light they shed forth. Could these lamps all be prepared like the first lamps, pure and perfect, and then lighted from these last pure lamps, they would burn clear and steady as did the first lamps, for the nature of the light is not changed, but remains the same. Light is light wherever found; its nature remains unchanged under all circumstances. So the essence of God or Spirit-light is the same in nature, though apparently different when operated by different causes. The application of this illustration is contained within itself, and requires no explanation.

During the first period or trinity of time, the material substance or body of man is formed. During this time the thought of God hovers about it. The first principle or essence of God is present; but it is not till the close of this period that this material is sufficiently formed to receive the indwelling of Spirit-existence; consequently it is not till this time that God breathes into it the breath of life; or rather it has now arrived to such a state of perfection as to absolutely require this Spirit-presence; consequently it then draws of itself this Spirit-principle from Spirit-substances, as the natural eye or lens of a glass draw the rays of light and concentrates them in a focus.

During the second period or trinity of time, this thought or essence of God as it is drawn into this material substance or germ, becomes resolved into infinitesimal particles, and becomes the life or the soul; consequently at the close of this period there is both life and soul; but these particles are unorganized or only generalized.

During the third period or the last trinity of time, these unorganized particles become organized or particularized. At the close of this period the germ has come to maturity, and is prepared to burst from its embryonic state. The material substance and Spirit-substance have united and become proportionally developed during these successive periods, and consequently ready for still further development and progression.

This, then, is the origin of mind. Its powers and its operations, as it proceeds through its progressive stages, are all referable to its proper development during this period of periods—hence the importance of harmonious influence during this period. By understanding the source of mind—God—the human mind will be able to understand its own mind and trace it through all its various developments and progressions, till it again returns to its source and mingles with its author-mind, God, and eternizes with Him.

These three periods of time may be thus analyzed: First—The thought or essence of God. Second—The particles or life of God. Third—The form or organism of God.

All mind when it proceeds from God is harmonious. It is apparently inharmonious when it comes in contact with inharmonious substances—hence it appears to move as though inharmonious of itself. This accounts for the inharmonious effect produced upon material substances—bodies under the operation of Spirit-influence.

The inharmonious between the two substances, the animal-electricity and the spirit-electricity, producing various physical demonstrations and conflicting disturbances. As the material and Spiritual become more assimilated, the effect is harmonious, producing a most delightful soothing sensation or influence. This influence mankind have named Magnetism or Electricity. It is effected either by direct Spirit influence or by indirect Spirit influence—by direct Spirit influence when the Spirit power acts directly without the assistance of other than its own power, by indirect Spirit influence when it acts through another mind and body as a Medium. This influence may be greatly retarded or accelerated by the condition of the mind and the thought of the operating Medium. Hence the advantage of natural Mediumship over all artificial methods of developing processes. No mind is in itself independent; and while it is dependent upon and influenced by other minds, it is liable to imbibe the particular views, prejudices, and sentiments of those minds, increasing its own resistance to pure Spirit-truth, if those views do not harmonize with truth.

When mind in its passiveness becomes imbued with truth, other minds less passive may interrupt Spirit-perfection by supplanting it with its own. Hence the necessity of being positive to all such influences while negative to the superior Spirit influence.

If mind can be rendered positive to itself and negative to pure Spirit influence, it will then be in a condition to obtain unadulterated those truths that may be presented to it, and transmit to other minds its results in a pure and simple form, without extraneous matter commingling to mar and color. If mind could render itself positive to all surrounding external influence, then an additional force would be gained by the combination of several minds acting in conjunction to produce the desired effect; but when minds are not in unison, the design is defeated by the positive acting upon the negative, while the negative may be in the most favorable condition for Spirit-thoughts to enter. Thus the positive mind controls the negative mind with its own Spirit, instead of its being governed by the Spirit of Spirit-Spirit or Spirit from the higher life. If this positive Spirit is not in an harmonious, developed state to transmit its own incongruities to the negative. The evil attributed to the Spirit-Spirit is in many instances thus explained. The operating Medium being in an unfit state to impart Spirit influence pure and unadulterated. All operating Mediums should be subject to high, superior Spirit influence, and themselves, also, elevated Spirits, thereby influencing more favorably those minds under their control. Let all mind, therefore, elevate itself into its Author Mind, that its constant influence may be pure, lofty, and beneficial in all its varied and unexplainable unfoldments, that all mind may be hastened onward in its progress to its final goal—its God—and there perfect into his holiness and love.

We wish further to unfold the mysteries of mind by directing it to its Affinities, to its adaptations, and its capacities, in connection with its origin and its abilities, therefore look away from the sanctioned customs and legalized ceremonies imposed upon it by itself in its ignorance of its true affinity and by Spirit dictation come into the inner attribute of God's Universal Universe, and there hold communion with the essence of all mind, even the essence of thy own, as we will attempt to show the incongruities and congruities of mind, its perceptions and its non-perception, explaining the reason as well as we can under existing conditions, why mind does not to its own affinity of affinities discover itself, and with it write while in its rudimentary undeveloped state, and in its own happiness make happy all mind, thus serving to raise individual mind and universal mind into its destined self—its God and its perfection.

For the Christian Spiritualist.

THE SPIRITUAL ELEMENT IN LITERATURE.

Doubtless, when man wakes in the Spirit-land, and becomes conscious of the inner realities of all that he now outwardly pursues or dimly discerns, he is greatly astonished to find that his whole life has been passed in the midst of Spiritual influences; and that in his higher moods he has often trodden, and at times been ready to overstep the narrow verge that divides the natural from the invisible world. For even here, with the Spiritual light already dawning upon our age, if we examine the literature of the past or present era, we find the Spiritual elements everywhere strikingly apparent. Wherever human genius has arisen, and in partial freedom from the thralldom of sense, attained expression in Art, Poetry, or heroic deeds, it could but reveal the dim foreshadowings of that interior *Life* from which it drew its inspirations. Planted, as we are, as to our inner natures, in the unseen and Spiritual, the fruits we bear must partake of those finer essences. Inhaling in balmy seasons the very air and fragrance of heaven, each more perfect blossom must be tinged with hues that gleam to us from the skies.

Accordingly, whether we turn to classic mythology, to medieval legends, or to modern tales and romances—wherever the creative faculties have found free scope, the supernatural abounds. The Epic of Homer is a sublime series of graphic delineations and symbols of Spiritual forces operating through mortal agencies. The *Giad* was the Bible of the Greeks; and when some illuminated seer shall unfold its *inner sense*, men will no longer hesitate to believe that that profounder volume, which has been for ages the light of the world, is written within and without, and every where inscribed with divine Arcana. In Homer, the supernatural predominates, and rules over the natural, as the heavens overarch the earth. The stern Achilles and the wrathful Diomedes, kings and heroes, goddess-born and dove-descended, mingle with the Immortals on the warring plain, till the earth trembles beneath their tread, and Pluto rushes out in dismay, lest the secrets of his dread abode be laid open to mortal view. The very elements take on the attributes of life; the sea moans through all her sounding caves in sympathy with the grief of Achilles; and the rolling river strives in vain to stay his impetuous career. The Spirits of the dead haunt the slumbers of the living; the wandering Ghost of the slain Patroclus stands all visible by the couch of Achilles—"like to him in every respect, as to his size, his beautiful eyes and his voice; and similar garments also were upon his body." So Homer sings the song of life in those ancient ages.

In the Grecian drama, the Spiritual element also abounds and predominates. Its characters are superhuman heroes; its woes and sorrows deeper than the mortal grief; whilst over all Fate and Destiny preside in inscrutable mystery. The office of the Chorus has never been satisfactorily explained. It is as a Spiritual voice accompanying the whole and uttering in rhythmic cadence and rapt melody the sentiments of a purer humanity. Its full import, however, can only be disclosed by a

Spiritual seer, who shall enter into rapport with the very sphere in which all that is elevated and harmonic in Grecian literature and art first originated. The true antiquity is in the heavens where the archetypes of all beauty for ever subsist and unfold.

The *Æneid* of Virgil is to Latin literature what the works of Homer are to the Greek; immeasurably below them in inward significance, yet clear and beautiful in its own sphere, as the peerless moon at set of sun. For ages it has been the manual of scholars, till its mild wisdom is stamped upon the mind of Christendom. The fable or myth on which this fair superstructure is reared, had likewise its origin in the era of Spiritual consciousness, and the whole poem abounds with Spiritual elements and manifestations, from the apparition of the lost Creusa, amid the flames of Troy to the descent of *Æneas* into the realm of the departed, where the illustrious shades of his ancestry and family, and the pale Dido, still bearing her self-inflicted wound, all manifestly appear. The Romans were a stern, practical people, the Greeks astute, and endowed with radiant genius; how then should such representations find a place in the popular literature, had they not their foundation in the internal nature of man or the objective phenomena of their times? The true poet enters into the inner life of his age and nation, and if we people the rich creations of his genius with Spiritual presences, it is because such conceptions enter into the very thoughts, the hopes and fears of the men of his time; for out of the abundance of the heart the mouth speaketh.

During the Middle Ages, the creative life of the people flowed in humble channels and found free scope only in tales and legends, rude songs, and a species of representative drama, called "Mysteries." Here also the supernatural is a large ingredient, so much so that they have been a fruitful source of inspirations for after times. The rich old English ballad, uncourtly volumes of German tales, and the Scotch Epic. "The Poems of *Osian*" have been outwrought from this fruitful mine.

With the dawn of the reformation, the rational faculties were again stimulated and brought into vigorous action. The rubbish of superstition, the gross external forms in which the Spiritual element had found expression, were consumed in the glowing crucible of the kindled intellect. As religion would still exist in the deep heart of man, though all outward rites and symbols were destroyed, so the Spiritual element lay concealed and folded up, waiting a more favorable season to be evolved and expressed in living and permanent forms. Shakespeare stands at an equal distance between medieval and modern thought; but as his "large mind was a perfect sphere of humanity," he fills out the conceptions of the simpler ages, the traditional lore of the popular heart with his own inspired and living creations. His witches and fairies, his ghosts and phantoms, Titania, Oberon, Ariel, Puck, are the channels through which he pours the rich flood of his own bright and teeming fancies. They are to him what animals, and birds, and trees were to the ancient inhabitants of the earth, the hieroglyphs of his most pure and Spiritual thoughts. Hamlet and Macbeth, the Tempest and Mid-summer Nights' Dream, stand not only as monuments of creative genius unvaried and alone, but serve as fane and immortal shrines for that homage which man pays to the Spiritual and diviner elements of our nobler nature.

In the meagre and arid productions of the poets of the Age of Queen Anne, we find much less of Spiritual life. The writers of that period are not creative, but critical and imitative. But with Goethe and Schiller in Germany, with Byron, Wordsworth and Shelley in England, commenced a new era. They may be called transitional poets, the heralds and harbingers of that new life which now begins to appear; the morning stars of a day long prophesied, and dimly seen by ancient Seers and Sages. Goethe in those disquisitions concerning what he calls the "demonic" in many of his songs and shorter poems, but more especially in the thrilling scenes of the world renowned "*Faust*" finds the freest scope for the Spiritual element of his rich and highly cultured nature, whilst Schiller, with a mind still more pure and Spiritual, in the "*Maid of Orleans*" and "*Wallenstein*," shows the Spiritual tendencies of his genius and of the age and people by whom he was idolized. Byron in the high-wrought scenes of Manfred, in his Turkish Tales and Vision of Darkness, but responds to those Spiritual influences which ever brooded over his impassioned nature, though all was darkly tinged by his own melancholy and wayward genius; while Wordsworth in his musing moods, seems conscious of that very "interior condition" through which are now unfolding the lyric harmonies of the skies. Witness his own calm description of one.

"In whom the burden of the mystery,
In whom the heavy and the weary weight
Of all this unintelligible world
Is lightened; that serene and blessed state
In which affection gently leads us on—
Till the breath of this corporeal frame,
And even the motion of our human blood
Almost suspended, we are laid asleep
In body, and become a living soul;
While with an eye made quick by the power
Of harmony, and the deep power of joy,
We see into the life of things."

Shelley with notes still more ethereal, like the sky-larks at early dawn, through all the mild mazes of his mystic voyages, in Queen Mab, in Alastor, and the Revolt of Islam, winds ever onward to the Spiritual world. His genius was the shrine of Spiritual beauty, and his short life consecrated to its manifestation.

To our own poets we need only passingly allude, since Spirituality is the characteristic of the American muse. From the Davidsons, those beautiful spring flowers that just opened to the chilly air, then passed away; to Mrs. Sigourney, in the full maturity of her powers, our female poets have breathed one pure aspiration for a higher and more Spiritual life. We need scarcely allude to Edgar A. Poe, all his life a Spirit-haunted man; or to Longfellow, born under happier omens; since the croak of the "*Raven*," and the "footsteps of the angels" still linger in our memories, and may be heard in the twilight hour; or to Carlyle and Emerson, the Hercules and Mercury of a living mythology; the former with his brawny arms and giant strength crushing the monstrous shapes that stand at the entrance of the new age; the latter with more potent wand guiding souls elect towards the true elysium.

It is thus that Divine Providence has prepared the way for the introduction of more manifest Spiritual agencies, which are indeed no isolated movement, but part of a great chain of causes rolling onward from the beginning of time. We see also that the liberal and intelligent, the progressive American mind must become Spiritual. The pabulum on which it has fed has all had that tendency. Openly or secretly, therefore, consciously or unconsciously, we are all drifting towards the Spiritual shores, since the great currents of thought and feeling all seat in that direction. These, however, can never settle into any narrow and vulgar sectarianism. The Spiritual faith of the future must be broad and faithless as those currents of the upper deep that sweep and sway the world. Superficial "philosophies," puerile theories and crude delineations of Spirit-life, prevailing for a time, will pass away, and living inspirations from the real heavens, pure and spontaneous thought outwelling from profounder depths in the human heart will abide and increase, changing to winding streams and noble rivers to water and bless the whole land.

RELIGIOUS ISSUES.

The Westminster Review for July contains a catholic and comprehensive article on "Spinoza" and his philosophy, from which we extract the following, hoping it may be suggestive to the religious sense of the reader. In the popular issues of the age, there is a great tendency to loose sight of—if not to ignore those delicate and nice perceptions of religious sense, and its consequent relations and obligations, which, if persisted in, must prove injurious, not only to the perpetrator, but to the society and country that can thus become insensible to the dictates and authority of the "*higher law*."

The extract cannot fail of suggestiveness if read with attention:—

"All things desire life, seek for energy, and fuller and ampler being. The component parts of man, his various appetites and passions, are seeking for this whiff pursuing each its own immoderate indulgence; and it is the primary law of every single being, that it so follows what will give it increased vitality. Whatever will contribute to such increase is the proper good of each; and the good of man as a united being is measured and determined by the effect of it upon his collective powers. The appetites gather power from their several objects of desire; but the power of the part is the weakness of the whole; and man, as a collective person, gathers life, being, and self-mastery only from the absolute good—the source of all real good, and truth, and energy—that is, God. The love of God is the extinction of all other loves and all other desires; to know God, as far as man can know him, is power, self-government, and peace. And this is virtue, and this is blessedness. Thus, by a formal process of demonstration, we are brought round to the old conclusions of theology; and Spinoza protests that it is no new doctrine which he is teaching, but that it is one which in various dialects has been believed from the beginning of the world. It is a necessary consequence of the simple propositions that happiness depends on the consistency and coherency of character, and that such coherency can only be given by the knowledge of the One Being, to know whom is to know all things adequately, and to love whom is to have conquered every other inclination. The more entirely our minds rest on Him, the more distinctly we regard all things in their relation to Him, the more we cease to be under the dominion of external things; we surrender ourselves consciously to do His will, and as living men, and not as passive things, we become the instruments of His power. When the true nature and true causes of our affections become clear to us, they have no more power to influence us. The more we understand, the less can feeling sway us; we know that all things are what they are, because they are so constituted that they could not be otherwise, and we cease to be angry with our brother, we cease to hate him; we shall not fret at disappointment, nor complain of fortune, because no such thing as fortune exists; and if we are disappointed it is better than if we had succeeded, not perhaps for ourselves, yet for the universe. We cannot fret, when nothing can befall us except what God wills, and we shall not be the best which is possible. Seeing all things in their place in the everlasting order, Past and Future will not affect us. The temptation of present pleasure will not overcome the certainty of future pain, for the pain will be as sure as the pleasure, and we shall see all things under a rule of adamant. The foolish and the ignorant are led astray by the idea of contingency, and expect to escape the just issues of their actions; the wise man will know that each action brings with it its inevitable consequences, which even God cannot change without ceasing to be Himself."

MEDIUMS, THEIR LABORS AND FEES.

"The laborer is worthy of his hire," is a saying so generally true, that few, if any, will require us to prove, that Mediums should receive proper compensation for their services. To say what is proper compensation, however, is not quite so self evident or obvious, because very different opinions are formed of Mediums, and consequently different valuations made of their services. The mind conceiving Spiritualism to be a "humbug," must of necessity, make all Mediums parties to the imposition, and wish them rewarded accordingly, while the individual who has been converted from the error of his or her skepticism by and through the mediumship of some man or woman, will think very differently and act accordingly, for in both cases, it is good sense to say, that "out of the abundance of the heart the mouth speaketh." Between these extremes, however, will be found a large class of minds, who will feel free to criticize Mediums, taking it for granted for the time, that some way or other, their presence are necessary to the development and manifestation of the phenomena called Spiritual, and consequently, here as in the many other relations of life, there must be some proportion between the labor of the Medium and the fee exacted. Without wishing to appear over wise in "Political Economy," or forestall the labors of any person who may feel inclined to make the "WAGES or FEES of Mediums," a specialty in the next forthcoming treatise on that subject, we may say, as there is little time lost for, or labor expended in "developing the Medium," the only way to judge of the fee, is by the ordinary compensation for time in other departments of labor, where the same individual is employed. All beyond this, is arbitrary and exacting, depending for the degrees of its extravagance on the development and kind of selfishness in the individual. How far this explanation is correct, we will not attempt to say, but such as it is, we offer it to the writer in the *Sunday Dispatch* of August 19th, who, under the heading of "The New Religion of Spiritualism," writes very plain sense about the services and compensations of Mediums. He writes as follows:

"We believe it is claimed by the Professors of the new faith of Spiritualism, as it is by old orthodoxy, that it is free to all, 'without money and without price.' Yet it appears from facts that the ministers or 'mediums' of Spiritualism are more mercenary, if possible, than ministers of the free gospel of Christ. We have seen the advertisement of one gentleman who makes 'mediums' to order, at five or ten dollars a head; and we have before us the card of one of the oldest of the 'rapping mediums,' the bottom line on which reads: 'Admission to Public Circles, \$1 for each person. Private Services, \$5 the hour for two or more persons.' Now, this strikes us as being pretty hard on the 'bit,' and considerably ahead of the Orthodox scale of prices, so that there is no hope of our going to Heaven by the new faith on any more reasonable terms than we can arrange with the old one. Suppose Orthodox ministers should announce 'Admissions to Public Services, \$1 for each person. Private Services, \$5 the hour for two or more persons.' What would the 'mediums' say to that? Would they not make it a text to exalt themselves by crying down the mercenaryness of the ministers of modern Christianity?

There is little in the conduct or principles of the ministers of the new faith to make the world think it is anything better than the same old piece of pious imposition under a new color. How can people believe its leaders sincere, when they see them preaching one thing, and practicing the opposite? Are they sincere? Do they really believe that Spiritualism is what they claim it to be? If so, how can they have the brazen effrontery to convert the powers, bestowed upon them by celestial beings, to their own selfish and mercenary purposes? Do they not fear the judgment that will follow? Or do they know the whole thing to be a humbug—a trick of their own device, by which to make a fat living out of the credulity of the crowd?—Until 'mediums' are less mercenary, they will continue to be suspected in connection with religious impostors generally."

It is hardly necessary that we add a word to these remarks, for the *items* here complained of, cannot be justified Spiritually or morally, whatever the Social needs of life may plead in extenuation, and are therefore "condemned already."

Still, it may be well to remind the *critic*, that it was early seen by some of the friends of Spiritualism in this city, that provision should be made for the Medium's support, as compensation in one form or another, is but a common act of justice, and accordingly some generous men came forward and assumed the responsibility of the Medium's support, rather than have the cause suffer the reproach of speculation and money getting. This was done, because the conviction was deep and heartfelt with these men, that communications from, and intercourse with our Spirit friends should be like the "bread of heaven," free to all, "without money and without price." The desire to *actualize* and make *practical* this conviction, called "The Society for the Diffusion of Spiritual Knowledge" into being, and dictated the principles that have governed the Association. It has kept open rooms for nearly a year and a half, where all were and are free to meet, compare notes, and form Circles, for the investigation and elaboration of the phenomena, the only qualification to which is, that every one is expected to observe the laws of social courtesy and Circle harmony. Beside which, Mediums have been in attendance to aid in the investigation, and to develop such phases of the phenomena as were best calculated to arrest the attention of the external and skeptical mind. In doing this, however, the "Society" did not feel it necessary to make issue with the many mediums of this city, who found it impossible to sustain themselves without fee, but went on its own way, rejoicing in the good that was done.

This was the more natural, for the conviction was deep, that the example of the "Society" was more powerful than any words it might put forth, commendatory of any mercenary manifestation seen among the Mediums of this or any other city.

It was with heartfelt pleasure, therefore, that the members of this "Society" heard of the efforts that were being made in behalf of Mr. Conklin, that his time and services as a Medium, might be given to the public "without money and without price," for it spoke of progress in the right direction.

That pleasure has expressed itself in hearty sympathy and active co-operation with those efforts in making the intentions known, and presenting from time to time the *Fruits of Mr. C's labors*, for many had investigated the phenomena, and not a few had

been converted from the errors of their materialism and skepticism through its instrumentality. Others might be mentioned, who in one way or other, have done much to aid the honest and candid inquirer. Even the "Rapping Medium" referred to above, does not always think of the fee, but judges of the ability to get and give the same, and acts with all such cases accordingly.

Notwithstanding these extenuations and modifications of the critic's censure, we have heard much complaint of late, as the prices and conditions, which qualify the admission into most Circles, are such as to exclude the majority of inquirers from any participation in the benefits springing from the manifestations in those Circles. How far the Mediums are responsible for this, we will not attempt to say, but the remedy so far as it can be corrected, is in the hands of the investigator, and it is for him or her to say, how far that power shall be efficacious in turning the Medium from the error of his ways, and educating the greedy and selfish money lover, be he "medium or minister" into a higher appreciation of the genius of Spiritualism and the mission of the Medium. The general relations of the Medium to the moral and religious phases of life, as unfolded by the facts and philosophies of modern Spiritualism, makes the duty of criticism and correction imperative on all well wishers of progress, if the phenomena called Spiritual, is still further to be associated with the culture and education of the human mind, for the conduct, character and position of the public "medium or minister" must in some constant degree reflect the Spirit and teachings of the angels, if they do not expect them to be cast out from Spiritual and religious fellowship as "unprofitable servants."

We hope, therefore, due discrimination may be made in bestowing patronage and criticism, for the indiscriminate giving of the former sustains the selfish and mercenary Medium as well as the conscientious and religious, while the latter intimidates the sensitive only. We hope also our neighbor of the *Dispatch* will in some degree correct his misstatement, and save his readers from the sin of bearing "false witness" against a large class of honest and well intentioned men and women, because of the errors and unworthiness of the few.

THE AUTHORITY OF SPIRITS.

Although we consider the advent of modern Spiritualism to be providential and necessary, since it stimulates man's Spiritual nature, while destroying its externalism and materiality of belief, we cannot say that all the reactions of his conversion are either necessary or desirable. For instance, there are those who, having for the first time in their lives, learned within the past year, that they were Spiritual in essence and immortal from the very laws and necessities of their being—that they are surrounded by an innumerable company of angels and Spirits, who are watching over and aiding them in every effort made for a purer and deeper unfolding of that deathless essence that enters into and constitutes the essential elements of the soul—that life is a school for culture—daily deeds the masters, that explains the lessons of time and interprets their true value. Many such there are, who learning these and many other truths through the ministrations of the Spirits, have concluded to ignore all earthly teachers, and accept only of such instructions as come from the Angels.

This is the reaction of enthusiasm after the stupor of Spiritual indifference has passed away, and is nearly as bad in its effects on the health, growth, and true development of the soul, as the skepticism that chilled and the materialism that vulgarized and sensualized its finer and more beautiful manifestations—for any agency that makes the Spirit insensible to the nature, dignity and responsibility of the soul itself, is a doubtful good and a questionable authority, however pleasant and beneficial they otherwise may be. These and kindred thoughts come to us, when in Circles, we have heard the Mediums assert doctrines, elaborate arguments, and see them do things which set aside, if they do not ignore, the moralities, proprieties, and Spiritual conceptions of many, and thus outraging the sensibilities of all such as may be present. This could be understood and explained, were the Mediums content to have the company translate the manifestation as they would any ordinary act of humanity's unfolding—but no, the Medium and the Spirit are so closely united, that to criticize the one, seems to them like making the other responsible—and this is objected to, because it is the Spirit that does these things. Now this may all be true, for for aught we know, but we do object to the introduction of another irresponsible party, just when the world is about to get rid of the old ones. Kings, queens, princes, nobles, popes, bishops and priests, have in various ways convinced mankind that irresponsible parties are not desirable, and it would be very singular, indeed, if Spiritualism should bring into being a new member of this already large family, to perform other and equally fantastic tricks before heaven, to cause both humanity and the angels to weep. To "try the Spirits" is both the teachings of the Bible and the dictates of good sense, and many are determined to make it the watchword in all Circles and Mediumistic relations, for it is not "enough" for sense to know that a Spirit speaks, even when you are sure they have spoken, to authorize the teachings of the communication nor the propriety of the manifestation.

As a conclusion to these reflections, we give the following pertinent extract, believing it to be well worthy of thoughtful consideration:—

"Understanding from Mr. X. that my friend R. was anxious to reduce the electrical currents into some form of intelligible communication between us, I gave up considerable time to experiments in this direction. I found, uniformly, whenever I became passive and still, for this purpose, the phenomenon would re-appear, but I also found by a negative action of the will—closing the system, as it were, against the influx—I could cut it off and compel it to cease. This circumstance gave me great satisfaction; and all my experience, up to this time, has tended to confirm the conclusion at which I then arrived, that however impressive and sensitive to the action of Spirits any one may become, he need not be overpowered—he has still the ability to hold the staff in his own hand, and direct his own course, and should so; always remembering that he is an individual by himself, intended for separate and independent development; and that, as he alone is responsible for his conduct, he should maintain himself in a position to direct it. It is well to listen to all opinions from whatever source, and to give them their due weight; but after all, every man, if he would be a man, must do his own thinking, and be his own umpire in the light of what truth he has; and he who would deem it unmanly to be led around by the button by his neighbor, and told what to do and what to think and believe, should apply the same rule to his friends and neighbors and kind who have become Spirits; for their transfer to another state of

From the "Confidential Experience of a Spiritualist," published in a series of letters in the New York Sunday Courier.

being, gives them no right to dictate to us, nor us any positive assurance that their judgments and knowledge have become superior to our own. On the contrary, reason and evidence unite in affirming, that there are many on this plane of life, whose knowledge in Spiritual things even is far greater than that of the mass of Spirits with whom we come in contact in our communications. It is development and not position which gives knowledge.

"SPIRITUALISM FROM THE DEVIL."

Under this heading, the *N. Y. Evening Post* has an elaborate notice of a recent review of Spiritualism, from which (as an item of news), we make the following extracts. The writer of the *Post* introduces the subject and the review in the following extract:

"The first article in the last Church Review, a leading quarterly exponent of the doctrines of the Episcopal Church, published at New Haven, expresses some opinions about modern Spiritualism, which we judge are likely to produce a sensation in the Church. The writer admits the phenomena of Spiritualism, as recorded by Dexter, Edmonds, and others, in all their detail, substantially, and admits that they are of supernatural origin, and not the work of imposture. He then goes on to show that they are the work of the devil; that the media are in a state of diabolical possession, and that no one can profitably or innocently have anything to do with them. The writer attests his own freedom from bias in the matter by admitting that he has never witnessed any of the alleged manifestations, and entertains no doubt of his greater fitness on that account for advising about their origin, character and tendency. He says:

"In the outset, however, we are bound in fairness to say, that we have not, personally, witnessed any of those manifestations. Holding them, as upon our stand-point, we are compelled to hold them to be the work of the devil—nothing short of cases of demonic possession—we could not voluntarily witness them, unless some duty called us where they were, without making ourselves partakers of the sin of them."

"We allow, then the facts. We allow their Spiritual and supernatural character. And upon these grounds the sole question is: Are they of God, or are they of the devil?"

The reviewer in order to answer this question plants himself upon "the holy word of God," believing that therein is contained the truth, "the whole truth of God," but thinks if there is any ground for believing the revelations of the Bible "not final," that the devilology of the manifestations "cannot be proved." Of course all this *ifing* and *buting* is drift timber in the argument, which the reviewer gathers at "one fell swoop," and proceeds to demonstrate the devilism of the whole thing, by introducing us to his majesty in *propria persona*.

1st. As a "real person, not an influence, principle or disposition," but a person having the common characteristics "of thinking, willing, speaking, acting, locomotion, &c."

2d. "He is a Spiritual person, and therefore one who can act without being seen," effecting of bodies and Spirits, in a way, however, inexplicable to us, "is none the less real, because we do not understand the mode of his operation."

3d. His personality and Spirituality are proved from the narratives of the Bible; and

4th. The character of his manifestations further prove him to be the devil, for all he does or causes to be done, differs from all known manifestations of mind, in its healthy, diseased, or insane conditions. Naturally enough, these premises when lovingly pressed, help the reviewer to the conclusion, that "Spiritualism is of the devil," and consequently, that the marvels of the age are but demonic delusions and possessions that lead to death and hell.

It is hardly necessary, however, that we criticize them, for so much has been said on devil and demonology, that the subject has got to be as stale and flat to memory and imagination, as it has ever been unprofitable to reason and moral sense. We doubt not, however, the following reflections from the *Post*, will suggest some of the ugly features of these conclusions to the most orthodox reader. In closing the notice, the writer says:

"Such is the general scope of an article, which will doubtless carry conviction to the minds of many of its readers. It would have satisfied a much larger number, if it had explained why a wider range was given to evil Spirits than good Spirits, and why the privilege of possessing and corrupting men in the flesh was given by an infinitely good God to the former and not to the latter. It occurs to us (we do not speak profanely,) that our good dispositions hardly have play under such a system."

THE PIC-NIC.

The above gathering of the Spiritualists of this city and vicinity, came off on Tuesday, August 21st, at West Flushing. The gathering was not numerous, but as much as could be expected, considering no general effort was made to secure sympathy for the occasion, beyond the notices which appeared in the Spiritual papers of this city.

As we were not present, and cannot write from positive knowledge, we shall make use of the Tribune's report, that the reader may know the wonders of the occasion.

The manifestation of Spirit power that cured the "diseased arm" of Mrs. Van Winkle, reminds us that the day of "Miracles" has not gone by, whatever the churchman may say to the contrary. The moral of the manifestation admonishes us to always be prepared to do good, whether we are on a Pic-Nic or any other pleasure party.

Beside the testimony of the "report," we have heard the meeting was one of pleasure to all present. The following is extracted from the Tribune of August 22:

"Nothing of special interest transpired for the first two hours, when, after a generous repast, arrangements were made for bringing out the mediums. The assembly seated themselves in a circle and became quiet. Presently several began to experience the mysterious influence. Those who were more fully under it, helped along others who were but partially effected, by manipulations. All at once a gentleman gave a shrill whoop, leaped into the middle of the circle, and with closed eyes began to dance like an Indian. His example became contagious, and pretty soon some eight or ten joined in the performance. They were all apparently imitating the Indian, some well, others poorly. They sang, they danced. Some whooped and yelled, some only gesticulated, and some talked and conversed in what sounded like the Indian tongue. At this moment a gentleman (not a medium) stepped forth and remarked, that though these manifestations might appear strange, and perhaps frivolous, yet admitting the possibility of Spirit influence, what was more natural than that these mediums, in such a place as this, in the forest once inhabited by the red man, should be influenced and controlled by the Spirit of the red man?"

While the gentleman was speaking, the mediums became quiet, and afterward they were not very active. Little groups were formed, and a number of the mediums appeared to be engaged in psychological operations for the purpose of developing others.

At a short distance from where we stood, we noticed a little group closely intent upon some operation. After a few minutes we went to see what was going on. We found a young woman, Mrs. Van Winkle of Washington City, who exhibited to us her left arm, which evidently had been diseased. Large sores had partially or entirely healed up, leaving great scars, and the arm was quite attenuated. She and her friends declared that for four months past she had been unable to straighten her arm, the cord was so drawn as to bring it to a right angle at the elbow. But some one having requested Mr. Larkin, one of the mediums present, to see what was the matter with her, he, being entirely unacquainted with the lady, while under the influence of what seemed to be an Indian Spirit, had ascertained the ailing, and in five minutes manipulating had restored her arm, so that she could straighten it like the other. This we saw her do, much, apparently, to her astonishment and delight. "A miracle," exclaimed every one.

About this time a new arrival of exorcists swelled the number to nearly 200. Other manifestations similar to what we have described took place. About twenty persons in all were sensibly affected, some of whom laughed immoderately, others screamed frightfully, and others discoursed. When we left, at half-past three, a female medium was addressing the assembly. But few left with us; all the rest remained till the 6 o'clock train, and what transpired after we left we are not informed. Altogether it was a pleasant time, and without any attempt at display or courtly notoriety on the part of the Spiritualists."

THE "ENCHANTED" SPRING. A DISCOVERY OF THE SPIRITS.

The *Manchester Weekly Mirror* of August 18th, brings the following, which, we hope, may prove to be "glad tidings of great joy," to the many afflicted and suffering of the Age. Before this can be the case, however, to any great extent, a detail of facts, setting forth both the qualities of the "Spring," and the nature and extent of the cures effected by the taking of the waters, must be given to the public, for the facts of *Spiritism* are now so generally acknowledged, that no great good can come to the enterprise, from merely associating it with the *marvelous*, if some practical fruit is not made manifest. We hope the *Mirror's* correspondent will give such "details" therefore, and not have any fear about spoiling the "whole story," as facts sooner or later explain themselves.

HENNIKER, Aug. 18, 1855.

EDITOR OF THE MIRROR: There is quite an excitement in this vicinity, in regard to the discovery of what is termed the "Enchanted" or "Charmed" Spring. The manner in which it was discovered, and the experiments that have been tried with the water—both have a strong tendency to excite the marvelous. It was discovered in this wise: A gentleman living at the West, being very much out of health, consulted a Spiritual medium, or clairvoyant, who directed him to go to New York, and upon arriving there would receive further instructions in regard to the recovery of his health. He reached New York on the 6th of July and took lodgings, himself and wife, at the Metropolitan Hotel. On the following Sunday, while in their room, they were directed by what they termed "Spirits," to start next day for Hillsboro', N. H. Never having heard of such a place, they concluded to consult another clairvoyant for further information, who assured them there was such a place as Hillsboro', and that he would be healed from the use of the water there, that would be found in a magnetic spring that could be discovered by observing the following directions: "Take the road leading east from Hillsboro', and after riding about five miles, you will come to a cross road, this side of which is a patch of woods, a high hill and a beautiful stream of water. In this wood on the side of the hill you will observe the spring. Upon close examination you will perceive that there appears to be two sources—one above, the other below. That above leaving in its trickling a redish sediment, while that below will apparently seem to be free from any coloring matter. When both united and used for drinking or washing the body, they will produce wonderful healing qualities.

By following these directions, the spring was found, on the side of a hill in the woods near the banks of the Contoocook, about half a mile from Henniker West village. The appearance of the water is like that coming from a bed of clay, and is said to be impregnated with iron, zinc and copper in such proportions as to render it highly magnetic, and easily adapted by Spirits to their uses in healing diseases. It is described as differing from other magnetic springs in this particular—While the electricity in others radiates from the center to the circumference, in this it moves in circles—retaining its virtues to an almost indefinite length of time. Various experiments have been tried in Concord with the water, but as they seem almost incredible, I fear that by giving the details, the whole story would be spoiled.

MARRIAGE AND PARENTAGE:

Or the Reproductive Element in Man, as a Means to his Elevation and Happiness, by Henry C. Wright. Second Edition, enlarged. "The Present is the Child of the Past—the Parent of the Future." Boston, Published by Bela Marsh, No. 15 Franklin street: 1855.

We have delayed a notice of this work, in hopes we might find time to give the subject on which it treats that attention and consideration which its merits, and the necessities of the age entitle it to. As it is, our notice must be brief and comprehensive. Ever since the assertion of Haller—"There are no secrets in physiology"—became a popularity in his profession, there has been no lack of efforts on the part of physiologists, medical practitioners and others, to make it true; for the labors, teachings, and popular publications of Jean Dnobs and Eugene Beckard, M. D.'s in Paris, Michael Ryan and other M. D.'s in England, and the public lectures of Halleck and Wheatling in this country, has brought the "physiology of marriage" so prominently before the popular mind, that little remain to be said on that phase of the subject.

While these gentlemen, however, have been correcting the errors of the age as to the facts and physiology of marriage, the yellow-covered literature of the times has so far vulgarized and filthified the subject, that few feel free to speak of, or allude to the institution of marriage, without it be to act the philosopher, and condemn it in toto.

But to make the subject still more obnoxious to the external mind, numerous *philanthropic* ladies and gentlemen—all "honorable" in the professional ranks of literature—must write and publish a novel once or twice a year, detailing the sins, sorrows and misfortunes of the domestic circle, that society

might be purified, and the infidelities of married life ended. All these have contributed to vulgarize the associations of marriage, and make the institution external and selfish, rather than internal, Spiritual and pure, whatever the intentions or motives of these ladies and gentlemen may have been.

The full consequences of this state of things have not yet appeared, but so far as seen, it has revealed all kinds of physical and moral deformity, and called into being reformers, whose intellectual excesses are in harmony with the recklessness and mental unrest of those, whose past sufferings and sorrows have made them desperate and defiant against all law and social order.

The work before us, comes to still these troubled waters of social life, and bring peace and good will again to the social circle and the marriage union, that parentage may be blissful, and children, things of beauty, and joys forever.

To effect this, however, Mr. Wright has no new or profound revelations to make to the age, of a physical or moral nature, but taking the principles, which the past labors of eminent physiologists have left for the instruction and education of the race, he breathes into them the breath of an earnest and honest life, and they become living, vital truths of moral and Spiritual beauty, for the correction of sentiment, the purification of passion, and the general culture of the mind. The soul's tenderness and most cherished secrets are here revealed, transparent in their moral and Spiritual splendor, and wedded to a devotion of purpose, and a magnanimity of soul, that reveals all the angel in man and woman. Still, we ask, what principle of action does Mr. Wright propose for the education of the young in this and other ages? The answer is *moral perfection*. This does not *full* justice to the corrective philosophy of the volume, but in the main, it is true, for Mr. Wright relies on an *ignorance* of the physical, rather than on a harmonization of the physical with the Spiritual and moral, in constructing the passionate harmony of the sexes. That he is emphatically the lover of the *Spiritual* in marriage is true, most true, but to meet the requirements of the age, and reform the excesses complained of, the education of the passions must find the *Spiritual* through the physical, which reverses the philosophy of Mr. Wright. That such is the *order* of nature we are convinced, for common experience endorses the assertion of Paul, when he states, "that which was natural was *first*, afterward, that which was *Spiritual*."

If this is true, our wives and daughters should have a very different education, for in the majority of cases, a weak, feeble and defective constitution, has more to do with the social and passionate harmonies of our times, than the lack of affection and Spiritual alienations, of which so much complaint has been made. For the elaboration of this thought, however, we shall have to return to the subject on some future occasion, for between the excitements of business and the popular excesses of fashion, we are fast deteriorating physically if not morally and religiously.

Whilst therefore, we consider the philosophy of Mr. Wright defective as a constructive and educational system, we nevertheless thank him for the honest and delicate suggestions, the Spiritual revelations, and cheering hopes he has put on paper, for the stimulation, education, and inspiration of the race. The work is well printed, on fine type and paper, and has a likeness of Mr. Wright and his "Wee Darling,"—that is indeed "a thing of beauty and a joy for ever."

EQUITABLE COMMERCE.

A proposal for the Abolition of Trade, by the substitution of Equitable Exchanges, with full plans and details, in a series of papers communicated from the Spirit Life, Boston. Rooms No. 305, Washington Street, 3d Floor, 1855.

The title page of this pamphlet is so full and explanatory, that little remains to be said on the nature of the changes proposed, or the purposes to be effected, by adopting the principles of the work. It is "published under the direction of the New England Association of Philanthropic Commercialists," and is designed to effect a change in the present antagonistic state of Commerce. Before we received the pamphlet, we transferred a long article on the same subject, from the columns of the New England Spiritualist to our own, (fourth page,) which the reader would do well to peruse with attention, as it is eminently suggestive, if not authoritative in its argument and conclusions. The relations of trade are so obviously defective, that no argument can be needed to convince the reader, that a change should take place as soon as the necessary elements exist for constructing a superior and more equitable method for transacting the necessary exchanges of life.

How far the plan proposed in this pamphlet will warrant the effort, it is not for us to say, as we dislike to volunteer opinions, when we cannot, or do not wish to incur the cost of the experiment. We would suggest, however, that a council of business men be called, high minded, honest and noble men, (for there are such,) to whom the whole subject be submitted for dispassionate consideration. This perhaps has been done, before it appeared in print, so that we have in this outline of "Equitable Commerce," the adopted code of laws, for the harmonization of the commercial and business relations of society.

We shall be pleased to see the experiment in operation, for we long to see some of the pure and higher law principles of Jesus "become flesh," that they may have a visible, vital, and practical habitation among men.

Thousands are hungering and thirsting for the necessary information, that is to mould the chaos and confusion of our social and business relations into such harmony, that men will *love to have consciences*, being willing to be guided by them. As it is, "honesty" in the majority of cases, passes for *cant*, for the general feeling is, "the world is a *goose*, and he is the best fellow, who picks fastest and gets the most feathers." Doubtless, the revolution will be slow, for the lazy, the selfish, the frivolous, and the indifferent, will all have to be corrected, educated, and provided for, to prevent their continuing what they have been, the *drones* of humanity. Whatever ultimates from the experiment, (should one be attempted on these principles,) the effect cannot be other than good, for it speaks of *faith* in man, in humanity, and looks with hopeful and loving eyes to the future of harmonic action and blissful realizations.

WHO DELIVERED THE POEMS?

We ask this question in hopes "somebody" will give us the necessary information, to clear up the mystification that now gathers round the following, which we copy from the *Springfield Republican*. The "stanzas" given in illustration of the Editor's remarks, are extracted from poems published in the Christian Spiritualist of July 14th, which at the time, we supposed, came through a medium of the male, not female, gender, and were delivered in this city. In fact, we know this to be the case, and hope the Editor of the *Republican*

will make the necessary inquiry, and learn if it is not possible for "her" to have read the poems in her "normal state," and thus reproduced them while in the trance. This point being cleared up, we will then be in a condition to ask and answer—Do Spirits repeat or duplicate to different persons their poems, speeches and prayers? for many such manifestations have been noticed in various parts of the country, and through different mediums.

If they do, we may be able to account for the seeming plagiarisms complained of, without implying dishonesty or theft to the parties.

We hope the investigation of these items may not interfere with the Editor's growth in Spiritual things; but it is best always to clear facts up as we pass on.

We hope, also, if the reader is a medium, that he or she will appreciate and profit by the criticism. He says:

"None of the philosophical solvents have yet precipitated the mysteries of modern Spiritualism, or given any adequate explanation of them. In spite of the folly and fanaticism of those who run wild over these wonders, and the mass of drivelling nonsense that has been given to the world as veritable communications 'from the other side of Jordan,' there are still almost daily reported, as well avouched facts, in this department of inquiry, that are really worthy the attention of reasonable men. Such, for instance, are the curious performances of the invisibles, which have been heard and seen by some thousands of witnesses, and of which many accounts have been published. Instruments of music are played, voices utter distinct words, and bodiless hands pass around and are seen and shaken by the spectators, and in many other ways unseen agents make their presence evident. The same phenomena, and others of like character, occur at many other places, unless a great many people are unaccountably deceived.

"Of the inexplicable products of Spiritual agency, we have met with nothing more remarkable than a poem alleged to have come from the Spirit of Edgar A. Poe, through an entranced medium, wholly incapable of its production in her normal state. The article is decidedly poetic and unmistakably Poe-ic. It has all the 'fine frenzy' of that wild son of genius, and some of the stanzas are quite up, in our view, to his best efforts. The poem professes to describe his sensations when dying, with the expectation of plunging into the abyss of the damned, and the glad surprise with which he awakes among the angels. We give disconnected stanzas as samples of both."

Then I knew that outward feigning
Hid the inward Hell from sight;
And I knew that weak conceits
Armed each agony with might.
So I mimicked desperate gladness,
Shouting wildly through the night:
And I felt my soul with madness
For the everlasting fight.

As a serpent hisses when the thunderbolts afright
So I screamed, "O God! launch thy thunders!"
Pour the lightnings of thine ire!
Still my mind in poet numbers
Shall exult upon the pyre!
Thou eternal storm! thou bound me,
And I feel the eternal fire;
Hell is in me and around me,
But I still can sweep the lyre:
Plunge me, plunging, through red Sheol, still my numbers
Shall aspire.

Torn from the body, terribly downcast,
Plunged into the darkness of a furnace in blast,
Those scorching tortures maddened me; I fell,
But woke in Paradise instead of Hell.

Like song-waves circling in a golden bell,
Like fragrant odors in a woodland dell,
Like glowing pistils in a rose unblown,
Like all sweet dreams to saints in slumber shown,
Like a soft smile, like joy incarnate given,
And as a ship through wintry whirlwinds driven
Finds land-locked port in Araby the blest,
So I, through torture, entered into rest.

Then there came my fancy's maiden
From her dim and mystic Eden,
And a light from her full bosom shone her angel form
Before me.
And she whispered as the roses
When the blushing bud unfolds,
And like dew from off a blossom fell her speech for evermore.

"I have waited, I have waited,
Like the evening star belated
When it lingers pale and lonely by the purple sun;
I have found thee, I have found thee,
And with heart-spells fast have bound thee."
So from out her glowing halo shone the angel-maid, Lean
So the whirlwind bore my Spirit.
But to land the blest inheritance
And to make my heart as true like a ruby cup runs o'er
I am best beyond all blessing,
And an angel's pure caressing
Flows around my soul forever, like a stream around a shore.

"COME OVER AND HELP US."

The Macedonian cry is coming from all parts of the country, and Mediums and Lecturers are called for, so general is the desire for light and knowledge on the subject of Spiritualism. The following letter will illustrate this, for it brings us the good news of progress among the German population of this city and country, and inspires the belief, that the day is not far distant, when Spiritualism will give vitality and feeling to the metaphysics and philosophies of that people.

In the absence of the work which Mr. Strambaum thinks should be distributed "free" among his countrymen, "The Society" will be happy to supply his friends with copies of the *Christian Spiritualist*, which for the time, may answer as well as a more ambitious publication.

It is hardly necessary to say, we wish Mr. Strambaum success in spreading the *consolative* of Spirit-intercourse and Spirit-guardianship among his countrymen, or that we shall be happy, to second to the best of our ability, all efforts made so desirable a consummation.—Ed.

NEW YORK, Aug. 18, 1855.

SOCIETY FOR THE DIFFUSION OF SPIRITUAL KNOWLEDGE.
Gentlemen: Since I became acquainted with Spiritualism and its sublime truths, I deeply regretted the fact that nothing had been done yet, to spread its teachings among the German population of this country.

The educated German is better prepared than any other to appreciate Spiritualism. For comparatively free from sectarian bonds and accustomed to apply his reason to all, especially religious philosophical matters, and not finding anything established doctrines of the theological school that suits his demands, he is led, for the most part, to atheistic and materialistic misunderstandings which leave the mind empty and unsupplied with what we all want. Spiritualism, if known among my countrymen, would be the thing for them, and could not fail to do the greatest good in every respect.

By some misrepresentations of Spiritualism, set forth in No. 13 of the "Criminal Zeitung" of New York, I was induced to take up its defence, publishing in No. 19, over my name and direction, few remarks, which I believe to be true. This caused some sensation and a little controversy, in which I am still engaged, and I hope for the good of our cause. At the same time I received many applications for the necessary instructions how to go on in the investigation of the phenomena, that I am really very happy as to the results of my good intentions.

I wish now, Gentlemen, you would assist me in my exertions, to spread Spiritualism among my countrymen. By and by we may expect that

occupies a short portion of each day in adjusting
and quickening conscience, the regulator of his
actions, by communion with the Father of Spirits.